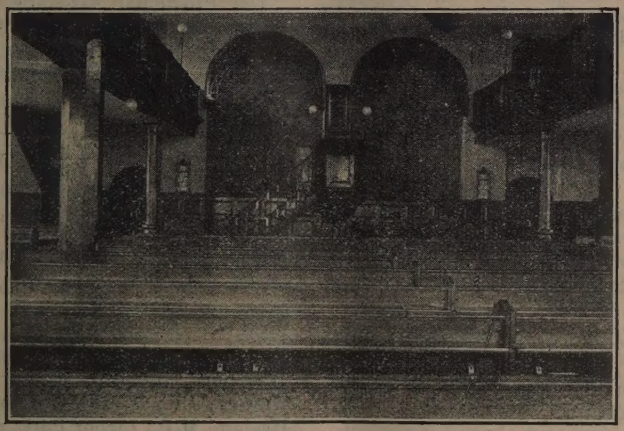
UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves !"—*Tennyson.*

No. 229. (Vol. XIX)—10. OCT., 1922. ONE PENNY.



GREAT MEETING (UNITARIAN) CHAPEL,
HINCKLEY. Erected 1722.
Minister: The Rev. H. H. C. JONES.

Notes and News.

EDITOR'S ADDRESS : 4, ASHTON GROVE' CRYSTAL ROAD, SOUTH SHORE, BLACKPOOL.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

Contributors' copy should reach the Editor notlater than the second Monday in each month

Temperance Sunday is October 29th

As a result of a series of propaganda lectures by the Rev. G. Randall Jones, of Norwich, at Lowestoft a number of persons have given their names to support further lectures or a week-night study circle.

Rev. Dr. Jacks and others object to the name "Cambridge Unitarian Church" in the "Inquirer," but several influential replies have been made in defence.

The Laymen's League has held a divisional meeting in Manchester, and resolved to assist in preparation for the National Conference to be held in Manchester in April next year.

Rev. Dr. S. A. Eliot, president of the American Unitarian Association, has addressed a joint meeting of the Laymen's League and Women's League in Birmingham, preached at the Church of the Messiah, addressed a meeting of the B. & F.U.A., at Essex Hall, London; preached at Rosslyn Hill Chapel, Hampstead, after attending International Conferences at Geneva, Copenhagen and Leiden.

Rev. Thomas Paxton, Unitarian Minister, Macclesfield, by organising a "Black Cat Week" of systematic canvass, has succeeded in raising a net total sum of £1,010 towards the liquidation of a deficit of £3,000 on the funds of the local infirmary, for which he has received the special thanks of the Governors.

Mr. H. G. Wells, the famous novelist, in an interview reported in the "Strand Magazine" for September, places Jesus at the head of the six greatest men in the world's history.

The public reception at Essex Hall on Monday, September 3rd, to meet Rev. Dr. S. A. Eliot and other American Unitarian ministers, with Mr. C. Sydney Jones, President of the British and Foreign Unitarian Association, in the chair, was largely attended, and was addressed by Mr. Jones, Dr. Eliot, Rev. Palfrey Perkins (Weston, Mass.), Rev. E. R. Shippen (Boston, Mass.), Rev. H. E. B. Speight (Boston), Rev. W. Copeland Bowie and Rev. W. H. Drummond.

Rev. E. R. Shippen, Boston, U.S.A., speaking at Essex Hall, September 3rd, said of the name "Unitarian," that "Names grow with life. All idealist philosophies are unitary; all righteous men seek unity. Where was a nobler name? I honour and use it, seeking to put into it larger and deeper and finer meaning, even as into the greater name of God."

The International Congress of Religious Liberals was held at Leiden, Holland, August 29-30, and was attended by representative Unitarians of Great Britain and America, the president being Mr. R. D. Holt, of Liverpool.

The Cambridge Unitarian Church Fund "Inquirer" list is now, as we go to press (Sept. 19th), £5,268 towards £7,500.

The Malton Unitarians have a public presentation to Mr. Thomas Manning on his retirement from the position of lay minister after rendering them 30 years' service.

Lovers of Dante literature have made a presentation to Dr. P. H. Wicksteed of a travelling clock and a cheque, in admiration of his work as Dante Lecturer, including some 300 friends and pupils. A portrait and sketch of him has appeared in the "Inquirer," Sept. 16th.

As we go to press Dr. Estlin Carpenter's article on "Unitarianism," written for the "Encyclopædia of Religion and Ethics," has just come to hand from the Lindsey Press, 60 page booklet, 1s. Notice in next issue.

The Provincial Assembly of our Churches of London and South-Eastern Counties was meeting at Brighton, September 20th.

A Bazaar is to be held in connection with Channing House School, for a new Pavilion.

DEATHS.—Mrs. T. W. Waddington, Padiham, August 20th, 58; Captain John Small, Hull, July 11th, 78; Major J. Baldwin, J.P., Northfield, Worcestershire, August 9th; Mrs. F. W. Cheetham, Hyde, August 19th, 42; Mr. Wm. Morrison, Rademon, interred July 17th; Miss Mary Caroline Smith, Birmingham, August 27th, 84; Mr. D. R. Wheeler, Braintree, August 27th, 81; Mr. Alfred Lucas, of Peckham, died in Switzerland, August 22nd; Mrs. Thurman, Hinckley, August 10th, 86; Mr. A. E Hawley, J.P., Hinckley, August 19th, 61; Mr. Lewis Haslam, M.P., Bignor Park, Sussex, September 12th, 66; Mrs. Jessy Notcutt, Ipswich, September 12th, 87; Mr. Aruthur Kenyon, Bury, August 23rd, 49.

TRUST IN A PRINCIPLE.

"People talk about 'trust in a principle,' but the best principle in the world is not alive, and will effect just nothing at all if let alone or merely blazoned forth in speech and print. Not till it gets hold of living men and works itself out at their finger ends, not till it passes from abstract to concrete, from moral to material, is the smallest hope to be entertained of it. . . . Busy falsehoods will do more, we fear, in the briefest time than idle truth in an eternity."

—James Martineau.

SAVE THE PEOPLE.

When wilt Thou save the people?
O God of Mercy! when?
Not kings and lords, but nations!
Not thrones and crowns, but men!
Flowers of Thy heart, O God, are they;
Let them not pass, like weeds, away—
Their heritage a sunless day.
God save the people!

Shall crime bring crime for ever—
Strength aiding still the strong?
Is it Thy will, O Father,
That man shall toil for wrong?
"No," say Thy mountains, "No," Thy skies;
"Man's clouded sun shall brightly rise,
And songs be heard, instead of sighs."
God save the people!

When wilt Thou save the people?
O God of Mercy! when?
The people, Lord the people,
Not thrones and crowns, but men!
God save the people, Thine they are,
Thy children, as Thy angels fair;
Save them from bondage and despair!
God save the people!

Ebenezer Elliott.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

10.—ANNA LAETITIA BARBAULD.

ANNA Laetitia Barbauld, one of our best Unitarian hymn-writers, the eldest daughter of Dr. Aikin, was born on June 20th, 1743. She showed early promise of great attainments. When she was fifteen her father became classical tutor in the Warrington Academy. Here she spent fifteen happy years. Here she published two volumes of her poems, the first of which ran through four editions. In 1774 she married the Rev. Rochemont Barbauld, who, though the son of an Anglican clergyman, ultimately became a Unitarian minister, holding pulpits at Hampstead and Newington Green. His first Noncomformist charge was at Palgrave, in Norfolk, where he kept a noted school. His wife greatly contributed to his success in this part of his work. It was for this school that she published her "Prose Hymns for Children," which attained an instantaneous popularity. Here, too, she wrote her "Early Lesson," which gave the death-blow to the old and awful style of children's books. She was a woman of much personal beauty and remarkable charm of manner, and doubtless she influenced the pupils quite as much as her husband. At the same time Dr. Aikin produced what long remained one of the most popular books for children, the famous "Evenings at Home," to which she made many contributions. This book long remained a favourite gift-book. Its stories were comparatively free from the woeful moralisings of books of its kind, and the present writer well remembers the pleasure which he took in reading it on Sunday evenings in the old parsonage at home. Mrs. Barbauld did not confine her energies to works of this kind; she took a warm interest in current politics, and was deeply moved by the great French Revolution. In the older Unitarian hymn books hymns of hers found a place, and shone amongst their neighbours by their musical verse and deep spiritual insight. She also played her part in the agitation for the removal of disabilities from dissenters, of which there were many in her day. Endowed with a lively wit and considerable powers of satire, she directed her Muse against popular follies, and was a delightful conversationalist. Amongst her hymns may be singled out for especial praise, "Come, said Jesus' sacred voice," and "Behold where breathing love divine." A taste for more attenuated spirituality has tended in our day to exclude many of these from our modern hymnals, to their serious loss. Her little poem, "Life we've been long together," was dear to the heart of Wordsworth, and Samuel Rogers, himself no mean poet, always said that he would rather have written it than any of his poems. Her husband lost his reason, and caused her much anxiety till he passed away. But she bore all with an unruffled serenity born of her simple and beautiful faith. She was of the older school of Unitarianism, and may even have held Arian views. She has left behind her the memory of a woman singularly gifted, who used her gifts to the glory of God, and led a calm and beautiful life.

For fuller information see "Dictionary of National Biography" and "Memorable Unitarians."

MINISTERIAL CHANGES.—The induction and public welcome of Rev. J. B. Tonkin to Lord Street Chapel, Oldham, took place on September 9th; Rev. C. E. Reed has entered upon his ministry at Dean Row and Styal; Rev. Edgar W. Martin has been asked to remain in charge at Bank Street, Bolton, to the end of the year; Rev. Henry Cross has received public welcome to his Horwich ministry, Sept. 9th.

Hinckley Great Meeting (Unitarian) Chapel.

The Hinckley Congregation originated as a result of the Act of Uniformity, 1662. Rev. Thomas Leadbeater, M.A., ejected from St. Mary's, Hinckley, in that year, had sown the seeds of Noncomformity. He left the district, but the Rev. Nathaniel Stephens, ejected from the rectory of Fenny Drayton—the birthplace of George Fox—settled on the outskirts of Hinckley and ministered to a small flock of Presbyterians, reported in 1669 to be about 20. In 1672 the house of Samuel Ward in Hinckley was licensed as a Presbyterian Meeting Place. This was the first Presbyterian Meeting House at Hinckley. The old Meeting House preceding the present one was built in 1685. In 1689, owing to the Toleration Act, the Rev. Henry Watts, M.A., preached publicly in Hinckley on Sunday afternoons. He consolidated the scattered hearers of private preaching into a public congregation, and was therefore the first minister. He died 1690, and was succeeded by Rev. John St. Nicholas, who had been ejected from Lutterworth, 1660, and he ministered to the Hinckley congregation 1690-93. Rev. Richard Southwell, another ejected, ministered 1693, assisted by his son, John, who continued to his death in 1703. Under the next minister, Rev. William Bibby, 1706-21, there was in 1715 a congregation of 480 persons.

Rev. John Jennings, M.A. (1722-3), was the next minister. He opened a Dissenting Academy at Hinckley, and Dr. Philip Doddridge was one of his students. Doddridge preached his first sermon in the Hinckley Meeting House, July 22nd, 1722. The present building was opened that year. Writing from Hinckley in September, 1722, Doddridge said the new meeting place would be finished before Christmas. "It will be a pretty large place, and I hope well filled, for we have a congregation of five hundred people, and all perfectly united." This "Great Meeting" house was opened at the end of November; writing December 1st, 1722, Doddridge said the "Meeting place was finished and opened last Lord's Day—pretty large and very much crowded." It was built in an open space upon ground given to the congregation by a local family. It is of the old dissenting style, four square, and would seat on the ground floor, as Doddridge hoped, 500 people. A gallery was built to it in 1727 by subscription. This gallery still remains, but the old box pews have been replaced with beautiful Austrian oak pews, and the original pulpit still stands. On Sunday School Anniversaries and other very special occasions it is crowded to-day to overflowing, both up and downstairs.

Theologically the congregation has grown out of Presbyterian Calvinism, through Arianism, to Unitarianism. Under the Rev. Nathaniel White, 1755-60, Arian tendencies and progressive ideas became a marked feature. A split followed, resulting in the present Congregational Orthodox Church. During the next 100 years the congregation declined, and in 1877 the chapel was closed. In 1878 Rev. J. J. Wright, of the Leicester Free Christian Church, held morning services at Hinckley. Rev. John Page Hopps, of the Leicester Great Meeting, said before re-opening that it would be easier to start a new effort than to revive the old, but he was not discouraged, though the prospects seemed bad, and he re-opened the Hinckley Chapel in 1882. This was done in memory of the late Arthur Atkins, who had laboured assiduously for it before his death. Messrs. Thomas, John, and Hugh Atkins were instrumental for the re-opening, and met the financial obligations almost entirely for some years. It was a weak movement for some time, with only few adherents. The ministers were Revs. W. A. Clarke, 1883-89; A. L. Smith, 1890-93; W. G. Price, 1894-1904; T. J. Jenkins, 1905-13; and then the present minister, H. H. C. Jones, 1914—.

From the re-opening the cause has grown. There is a Sunday School, opened 1858 with about 96 scholars on the books, now numbers 250, and various social activities, with abundance of young life. The average evening congregation is about 200, not counting children. There is a good organ, and a choir of about 30 members, all voluntary; every official other than the minister is voluntary. There are 22 teachers in the Sunday School, classes of young men and young women, Teachers' Class and Library, Social Guild, Band of Hope, Concert Party, Cradle Roll and other agencies.

The present minister has been with the congregation through all the trying time of the Great War, but with a very loyal people and numbers growing each year he is supremely happy in the feeling that he is encouraged and supported most faithfully by his flock. The congregation is particularly devotional. The cause is financially sound and solvent. There is a good endowment, but with a mortgage on it. With the addition of Sunday offertories all expenses are met. In a time of religious apathy such a church is a good tonic and an example to be proud of.

An effort to build a manse for the minister has just been started with £300, nearly £200 of which has been in hand for 6 years. Both minister and people can be heartily congratulated on the healthy condition of their beloved church, which may well claim to be one of the most promising and prosperous amongst our Unitarian Churches in the North-Midland District.

(See foot of next page).

What Think Ye ?

By the Rev. WILLIAM C. HALL, M.A.

4.—WHAT THINK YE OF IMMORTALITY?

IS there a future life, and if so, where and what will it be? This question is likely to be debated so long as there is any interest in religion, or as men speculate on human destiny. Does self-conscious human life continue after death, persisting beyond its supreme crisis, and if so, where, and what will be the nature of its experience?

Concerning its continuance we have no knowledge; we have faith, dependent upon our belief in God, or upon our conviction of the essential greatness of the soul, or we have belief through influences we make from our thinking over spiritual problems, or we have hope.

The Unitarian puts aside the popular ideas of heaven and hell, which are purely materialistic, implying a resurrection of the body to physical pleasure or pain, and is content with the conviction that, whatever happens to the body after death—and that is fairly well known—the soul goes on to larger and fuller experience. He believes, not that the soul goes to another PLACE, but that it enters another STATE of life. So the important question is not " where will be the future life," but " what will be the future life? " A variety of answers is possible. The answer the present writer has to give is his belief that the future is conditional upon the present, and that according to our manner of life this side of the grave will be our experience beyond it. We shall be given by God a new realm of experience, which eye hath not seen, nor ear heard, nor the heart of man conceived ; but it will be to us just what our souls can make it, as in this life our minds make the world for us. According to our souls, as we have made them, it will be.

But let no man judge another in this matter. Many a life, seemingly depraved in this world, may take a finer soul forward than they who are confident of their righteousness. We know not what secret struggles take place in the hearts of many who are outwardly sinful, nor what salvation these are effecting, what the soul is that is being moulded in pain. God alone may judge another in his heart. We may not say what the future of any will be ; but we are called upon to help all souls towards greater spiritual life .

UNITARIAN WOMEN'S LEAGUE

By MISS JOHNSTONE.

All will rejoice to learn that our esteemed ex-president is back again in England, after her long sojourn in Italy and Switzerland, greatly improved in health, though by doctor's orders she is not to take up her old work and interests this winter. An extract from one of her letters, giving descriptions of a service she attended in a quaint little church in Switzerland, furnishes us with thoughtful and comparative reading. She writes: " This is a quaint little village—very peaceful to look at, but busy from morning till night, and perhaps not so peaceful as it looks! Everyone looks well fed and is well clothed, and goes smiling with a " Buon Giorno " for everyone he meets. There is a fine parish church in the midst, very clean and beautifully cared for, with quantities of flowers before each altar. We went to " Benediction " one evening. It was an unforgettable experience. We went up the long flight of grass-grown steps to the wide courtyard and cloister, about half-past eight, and there found the women who were hastening from all sides and adjusting their handkerchiefs on their heads as they hurried up, for no one must enter the church uncovered. Inside was a solemn darkness, except for a cluster of candles round a side altar, covered wtih flowers, where a priest knelt repeating the Rosary, and many were there already joining with him. When the church was nearly full a number of lights broke out above the high altar, and the priest took his place there, while the children sang a very long hymn. Then the blessing was given, all kneeling even lower, and we filed out into the starlit night. " Benediction " takes place every evening, and these hardworking women come regularly and kneel for half an hour on the stone floor, with faces of rapt devotion. Alas, our Protestant knees were aching with only a part of that time! "

Do the empty sittings in our churches indicate that we have come into our faith too easily, too comfortably, yea, perhaps too luxuriously? So little is expected of us in the way of attendance at our services—and so little do we give without making sacrifice in any way.

Miss Brooke Herford's account of the International Conference of Liberal Christians, held at Leiden in the old University buildings last month, is most interesting, and will appear in this column next month.

Also a report of the first appearance of our new President, Mrs. Currer Briggs, of Leeds, at the Autumn Meeting at Failsforth of Manchester District Branches.

We are sure that our readers will heartily wish them all the success and encouragement that can be desired in the Bicentenary celebrations, of the existing chapel, which will be held on October 22nd and 29th, conducted by Revs. W. G. Tarrant, Dr. R. F. Rattray, and the resident minister, Rev. H. H. C. Jones.

Dr. Martineau and Unitarianism.

AT the Leeds meeting of the National Conference, 1888, Dr. Martineau uttered the following memorable words: "If anyone, being a Unitarian, shrinks on fitting occasion from plainly calling himself so, he is a sneak and a coward. If, being of our catholic communion, he calls his chapel or its congregation Unitarian, he is a traitor to his spiritual ancestry, and a deserter to the camp of its persecutors."

Personally Dr. Martineau was always a Unitarian, and he was never guilty of cowardly hiding that fact from others. But his opposition to the name "Unitarian" being given to a church or congregation was never approved by Unitarians as a body. On several occasions he tried to bring such an agreement about, but failed, as he did finally at that Leeds Conference. Since then there have always been some who have held the same opinion as his. They have been comparatively few in number, and are now said to be "a diminished band," who style themselves "Free Catholics." Drs. Jacks and Dawes Hicks, in the "Inquirer," object to our Church at Cambridge being called the "Cambridge Unitarian Church," for the same reason as that held by Dr. Martineau. They both appeal to the memory of that revered leader, that it should be respected by agreeing with his view. In other words, they would make Dr. Martineau's opinion into a fixed dogma to which all Unitarians should become bound. Their reason is that the name "Unitarian" is a doctrinal term suggestive of theological controversy, and they think that religion should be free from the atmosphere of theological difference. Indeed, Dr. Hicks goes so far as to agree with the late Professor Huxley that "a deep sense of religion is compatible with the entire absence of theology.

Dr. Martineau, in the utterance quoted, speaks of the communion of Unitarians as "our Catholic communion," which is a testimony to the fact that Unitarianism stands for catholicity of mind. Our churches are held upon the "Open Trust," free from doctrinal limitations, apart from public worship. Ministers and people are free from any fixed creeds. The name "Unitarian" stands for that freedom as well as for the idea of "Unity." If individuals are at liberty to call themselves by that name as individuals, why should they not be just as free to do so collectively as a body? A congregation of Unitarians is surely a Unitarian congregation, and should be free to call itself such, as were their spiritual ancestors. It is queer that anybody should advocate freedom by attempting to destroy it.

Concerning theology, is it not evident that Martineau, Jacks, Hicks and Huxley may not have been infallible in holding the opinion that religious worship is possible without theology? Public worship cannot be conducted without the expression of definite ideas of God in hymn and prayer and sermon. And that is theology. If the minister teaches, it must be some kind of doctrine. The freedom of the Unitarian position gives the liberty to change both doctrine and name when there is something better.

Jesus of Nazareth. By H. G. WELLS.

Jesus of Nazareth is easily the dominant figure in history. I am speaking of him, of course, as a man, for I conceive that the historian must treat him as a man, just as the painter must paint him as a man. We do not know as much about him as we should like to know. The accounts of his life and work as set down in the four Gospels are sometimes obscure and contradictory; but all four of them agree in giving us a picture of a very definite personality; they carry a conviction of reality. To assume that he never lived, that the accounts of his life are inventions is more difficult, and raises more problems in the path of the historian than to accept the essential elements of the Gospel stories as fact.

Of course, you and I live in countries where, to millions of men and women, Jesus is more than a man. But the historian must disregard that fact; he must adhere to the evidence which would pass unchallenged if his book were to be read in every nation under the sun. Now it is interesting and significant—isn't it?—that an historian, setting forth in that spirit, without any theological bias whatever, should find that he simply cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth. The old-fashioned historians ignored Jesus entirely; they ignored the growth and spread of his teaching, regarding it as something apart from life, something, as it were, that happened only on Sundays. He left no impress on the historical records of his time. Yet more than nineteen hundred years later an historian like myself, who does not even call himself a Christian, finds the picture centring irresistibly around the life and character of this simple, lovable man.

All sorts of dogma and tradition have been imposed upon his personality, of course; it is the fate of all great religious leaders to be misrepresented by their followers. But from underneath this mass of the miraculous and incredible the man himself keeps breaking through. We feel the magnetism that induced men who had

seen him only once to leave their business and follow him. He filled them with love and courage. Weak and ailing people were heartened by his presence. He spoke with a kowledge and authority that baffled the wise and subtle. But other teachers have done all this. These talents alone would not have given him the permanent place of power which he occupies; that place is his by virtue of the new and simple and profound doctrine which he brought—the universal, loving Fatherhood of God and the coming of the Kingdom of Heaven.

It is one of the most revolutionary doctrines that have ever stirred and changed human thought. His followers failed to grasp it; no age has even partially understood its tremendous challenge to the established institutions of mankind. But the world began to be a different world from the day that doctrine was preached; and every step toward wider understanding and tolerance and goodwill is a step in the direction of universal brotherhood, which he proclaimed.

So the historian, disregarding the theological significance of his life, writes the name of Jesus of Nazareth at the top of the list of the world's greatest characters. For the historian's test of greatness is not—What did he accumulate for himself?—or, What did he build up to tumble down at his death? Not that at all, but this: Was the world different because he lived? Did he start men thinking along fresh lines with a vigour and vitality that persisted after him? By this test Jesus stands first.

(From an interview in "The Strand Magazine," September, 1922.)

For the Children.

By Rev. H. FISHER SHORT.

THE SHINING SHIELD.

Oh, it's ripping to see boys respectful,
And it's lovely when girls are polite;
A considerate girl is worth more than a pearl,
She's so proud of her chivalrous knight.

And a well-behaved lad makes his mother's heart glad—

"Now, I like that! It's a really nice idea," said Father, looking up from his newspaper.

"What is it, dear?" enquired Mother, looking up from her sewing.

"The county of Sussex claims to have the most courteous children in England. That may not be quite true, but I like their idea of trying to make it true."

"And what is that?"

"They have what they call a School of Courtesy, which, I gather, is the school with the largest number of well-behaved scholars. At the end of each year the children in each school make a roll of the names of their best-mannered schoolfellows, and the school that produces the largest number of names is awarded a Shield of Courtesy."

"What a jolly idea!" exclaimed Molly, who had been listening.

"What tommyrot!" jeered Dick, who had also been listening.

"And why tommyrot, young man?" said Father, looking more sternly than he felt.

"Oh, it's too beastly proper," said Dick, contemptuously. "A lot of fun they'll have in Sussex, silly kids!"

"Then you don't believe in courtesy, my boy," said Mother, searchingly

Finding Mother's eyes on him, looking as boys don't like good mothers to look, Dick flushed and didn't answer.

"Need boys be rude in order to have a lot of fun, Dick?" she asked, in that quick way which means so much.

"Oh, Mother, dear," said Dick, uneasily, "you know I don't mean that."

"I think I see what you do mean, Dick," she smiled.

"I know, Mother," said Molly. "Dick thinks it's silly to raise his cap, to give up his seat in the tram car, and to stand aside for people to pass; he told me so."

"Then I'm afraid Dick's name wouldn't head the Roll of Courtesy," laughed Father.

"Look here, Dad," warmly protested Dick. "How can you raise your cap to people you don't respect, without feeling a silly ass?"

"There's something in that," Father agreed.

"But, surely," urged Mother, "there's something else. The boy who lifts his cap should do so out of self-respect. If he thinks a lady is not a lady that ought not to prevent his being a gentleman."

Seeming not to hear, though he heard well enough, Dick went on. "Then there's jumping up in the car to let a big, strong woman sit down, even though you're tired and she isn't. Mind you, Mother," he added earnestly, "I always give up my seat to an old lady or a working woman with a baby."

"Why, Dick, you're quite a courtly knight, after all," teased Father.

"Don't be silly, Dad," hotly responded Dick, "one can be decent without calling it fine names. What I can't stand is sham manners, and that's what most people call courtesy."

"Go gently, my boy," said Mother. "Sham courtesy leaves all the more room for real courtesy."

Then, with that wisdom which all true mothers possess, she closed the discussion by a look to Father, a warm little hug for Dick, and the request that Mollie should give them some music.

National Unitarian Temperance Association.

TEMPERANCE SUNDAY, OCTOBER 29, 1922.

To Our Churches:

We (the Committee of the National Unitarian Temperance Association) would remind you that Temperance Sunday will be observed in the Free Churches generally on October 29th., and very earnestly urge you to take advantage of the opportunity to appeal to your congregation to give the Alcohol problem the attention its vast importance demands, and also to address the Sunday School on the moral and physical advantages to be gained by abstinence from strong drink.

You are no doubt aware that at their business meeting in June last the members of the B.F.U.A. passed the following resolution—

"Recognising that the development of the nation's religious life is hindered by the drinking habits of the people, this meeting pledges itself to do all in its power to further Temperance reform."

The mover of the resolution pointed out that "Alcohol has a deadening effect upon man's highest powers of thought and vision," and as it is the duty of the Church to develop man's highest powers it should strive hard to destroy all deadening influences.

We shall be pleased to supply any information required for sermons and addresses, and to send leaflets, free, for distribution. All applications should be addressed to the undersigned, who will be grateful for brief (postcard) reports of all services held.

September 4th, 1922.

E. F. COWLIN, Hon. Secretary.
53, Lewisham Park,
London, S.E. 13.

The 29th Report of the N.U.T.A. has just been sent out, and the hon. secretary, Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13, will be pleased to forward a copy to anyone interested.

At the inaugural meeting, May 24th, 1893, the following speeches were made, and need repeating to-day, viz.:—

"It is impossible to hear some of the arguments with which one is met, not only in conversation but in Parliament, without being surprised at what I will call the gross ignorance which prevails on this matter of Temperance. Therefore, I look with the greatest sympathy on any means which can spread a knowledge of what we believe. . . . Our desire is not to coerce men, but to make them free, and I am certain there is no slavery more degrading or demoralising than that from which we are trying with all our power to save them."

—The Earl of Carlisle.

"I am persuaded that, two generations hence, men will look back on the apathy which we have exhibited in this matter of drink and the apologies we have put forth for the drink traffic, with the same amazed horror with which we look back upon the apathy and apology in connection with American slavery. The evil is equally transcendant. All the main evils of our society are in an enormous measure due to the drink traffic. If once we can remove this thing we shall have made a transcendant stride forward in all that is worthy in the life of the individual and the nation."

—Rev. R. A. Armstrong, B.A.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. Price Twopence.
Yearly Subscription 10s. 10d. to all parts of the world.
Editor: Rev. W. G. Tarrant, B.A.,
Publishing Office: 13, Bream's Buildings, London, E.C. 4.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 8s. 8d. per Annum to all parts of the world

DISPLAYED ADVERTISEMENTS—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—
THE MANAGER, "CHRISTIAN LIFE."

All orders for advertisments should reach the Office, 5, Fetter Lane, London, E.C.4, not later than Thursday in each week.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms.

THE UNITARIAN MONTHLY

One penny, by post 2d.; 12 copies 10d. post free; 25, 1s. 8d.; 50, 3s. 6d.; 100, 6s. and carriage. Annual Volume, with Index, 1/-, by post, 1/3.

All communications to H. Bodell Smith, 4, Ashton Grove, Crystal Road, Blackpool.